donkey for the next mile or two. The pigs travel relatively well because they have not been confined and fed in sties all their lives, but have been grazed in the open around the Monguor villages. The same men who buy pigs also buy hog bristles, in which there used to be a large trade. The bristles were sent all the way to Tientsin on the coast of North China and shipped from there to Europe and America for making brushes.

The wool and skin merchants of Hsining also send their buyers into the Monguor country. All of this buying is done directly in the homes of families that have small amounts to sell, with the result that Monguor children, girls as well as boys, grow up fully acquainted with the fluctuation of market prices and the long-drawn-out processes of bargaining. Much of the buying in small quantities is done by the peddlars, especially Muslims. They deal largely in things needed by women, such as needles, colored thread, cotton cloth, cheap jewelry, pepper, and sugar and other condiments, and for the men tobacco and pipes. These things are usually not sold for cash but bartered for eggs and small quantities of grain, wool, or skins. It is customary for Monguor families to provide such peddlars with a place to sleep over night, in return for a small present made to the women of the family; and as most of the bargaining is done by the women, the peddlars are the "radio" of the country, spreading news and interesting gossip as they travel.

Buying and selling are done on a larger scale at fairs. Two or three times a year every important monastery holds special religious performances, around which there spring up markets and fairs. Chinese merchants, after paying a fee to the monastery or the T'u-ssu, pitch their tents and display their merchandise. The fair spreads all over the valley around the monastery. Spades and plows and all kinds of farm implements are for sale, in addition to cotton cloth, satin and silk, jewelry, dishes and crockery, cooking kettles, spices, tobacco and pipes, wine, fruit, saddles and saddle rugs. Chinese quack doctors sell their medicines and profess to diagnose diseases. To these fairs the Monguors bring their horses, cows, sheep, and pigs for sale.

Some of these fairs are especially celebrated and attract Monguors and Tibetans from considerable distances. In the afternoons there are horse races and wrestling matches, singing and dancing and merrymaking, and often, when there has been too much drinking, fights between clans and villages.

A special activity of young Monguor men is the long-distance caravan trade with Tibet, reminiscent of the medieval overland trade in Europe between Italy, France, Germany, and the Low Countries. The big men of the caravan trade going into the interior of Tibet and as far as Lhasa are Chinese merchants. Small merchants, with perhaps only a load or two of goods, attach themselves to these caravans and so do Tibetan lamas and lamas from the Monguor country and from

need only be noted here that few Monguors are rich enough to hire Chinese or Monguor bricklayers and carpenters. Most Monguors build their own houses.

Rich people lay a foundation of brick for the mud walls of their houses. Even poor people, though they build their own houses, buy the frames for their doors and windows from Chinese carpenters. When a new house is built, the young people of the whole village come to help in putting up the mud walls of the enclosure. They ask no pay for this work, but are rewarded with a dinner. A peculiarity of all Monguor courtyards is that in the middle of the enclosure stands a pole from which flies a "prayer flag" on which prayers have been written in Tibetan. At the base of this pole there is a small oven for burnt offerings; but sometimes the oven is built on top of the roof of the living room.

The Monguors do not have much in the way of furniture. The living quarters of each nuclear family within the extended family consist of only a single room. Wealthier people may have "*k'ang* tables"—low tables, with very short legs, set on the *k'ang*. These are of the right height for people sitting crosslegged. Poorer people may have, in front of the *k'ang*, a rough table with homemade benches. A plank, on wooden pegs driven into the wall, serves for bowls and dishes. For household work, the Monguors made their own brooms from millet straw or tamarisk twigs. Only rich people paint the woodwork of their houses. Even in a poor family, however, there hangs on the wall of the chief of the family a picture of the guardian deity of the family, and in front of this picture there is a low table with brass butter lamps and bowls for offerings.

The fuel used by the Monguors is chiefly the dung of horses, cows, and sheep, dried in the sun. The gathering of this fuel means constant hard work for the wives, who must always have some reserve in case it is raining and dry fuel cannot be gathered. Sheep dung gives the most heat. It is dug out in bricks where it has accumulated and been trampled hard in the sheep pens. Straw and dry grass are also used in the little fireplaces that heat the *k'angs*. This fuel gives a quick, hot flame; though it does not last long, the sparks are drawn by the draft into the flues that run under the *k'ang*, where they set the accumulated soot smoldering, thus providing a low but relatively steady heat through the night.

During the winter the Monguor men, who work so much less than the women, spend most of the day sitting on the *k'ang*, either at home or at a neighbor's house. A primitive brazier is made by laying some bricks in a circle in which earth is placed to hold the fire. On the earth is put a mixture of sheep dung, husks, and chaff. This mixture burns slowly all day and is hot enough to boil tea. The men light their pipes from this glowing mixture, and sit all day long gossiping cheerfully in a haze of smoke.

[P. 1166]

[50 cont.]
7777 always inside the house. In such a case the arrow is not made or
*7778 consecrated by a lama or Bon priest (3).

3. [Foreign text p. 52.] For the preparation of the urn, cf. the section: "The Earth-god Urn."

Attachments: Always and in all cases hadas and sheep wool are attached to the arrow. If the arrow is consecrated, a small copper mirror is usually also attached to it. -- When
[237 432] an animal is sold or given away, some of its hair is tied to the arrow, as in the case of horses, donkeys, and mules. The hair is taken from the mane or tail. Similarly, when a sheep is sold some wool is also tied on. Hog bristles, however, may never be tied to the arrow of good fortune. -- After a child's first haircut,
[302 852] on the first birthday, the downy hairs that have been cut off are rolled into a little ball, and a thread is drawn out of it, with which the ball is tied to the arrow; similarly the bow and arrow that the child seized as an oracle on this occasion is tied to it. -- When a daughter is married, a number of small strips of cloth
[585] are cut from the seam of her bridal [51] dress for the arrow. Also some hair of the bride, which was combed out during the hair-dressing and adornment on the eve of her being taken away, is carefully collected and attached to the arrow of good fortune (4).

4. [Foreign text pp. 52-53.] The fact that sheep wool is always attached to the arrow, as to the obo, seems to be connected with the sheep of good fortune; cf. below. F. Lessing (Yung Ho Kung, p. 148) would like to connect the little balls of wool (cotton) with the thread figures (mdos), which hold fast the demons. -- Occasionally, silk threads in the five sacred colors are also added. Hair